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being herself thrown, affords an amusing spectacle to the assembled people. During the remaining days, (for those games last eight days,) either the former sports are renewed, or the men joyfully indulge in public drinking-parties, wherein songs are alternately sung to the sound of drum. Of the other games, on the occasion of some person's being admitted to the rank of captain, of the celebration of any signal victory, of the death of a noble, the removal of the bones of the dead, the shaving of a widow's hair, &c. we shall discourse elsewhere. Of this I am quite certain, that the Abipones Nakaiketergehes, or wood-Abipones, are much more observant of national rites and ceremonies than the rest. It is incredible what time and labour it cost us to abolish the national rites of this ferocious nation, which the example of their ancestors had hallowed in their eyes. An oak a hundred years old, which has stuck its roots deep into the ground, is not felled at a blow. But now, from nuptial and natal games, let us proceed to things of a more gloomy character, to diseases, physicians, and medicines.

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CHAPTER XLIV.

OF THE ANNIVERSARY MEMORIAL OF VICTORIES, AND THE RITES OF A PUBLIC DRINKING-PARTY.

527 727 THE Abipones, not satisfied with celebrating their victory, as soon as they return, and whilst their hands are yet bloody, renew the memory of it by public festivities every year. The whole of these festivities consists in singing, dancing, and extravagancies. When they have all collected plenty of honey in the woods, a day is appointed for this anniversary ceremony, and a large house equal to the number of guests 203 527 727 fixed upon. The last three days before that appointed for the drinking-party, one of the public criers, covered with an elegant cloak, goes up and down all the tents; at the entrance [576] of each he is saluted by the women with a festive percussion of the lips; his spear, to which a little brass bell is affixed, the mother of the family receives, by way of honour, from the hands of the comer, and restores to him again on his departure. The crier, on entering the house, sits down upon a cushion prepared for him, of saddles, or some wild animal's skin. He then, in a set speech, invites the father of

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the family to the public celebration of victories. On his departure, he is dismissed by the women with the usual percussion of the lips. In the same manner he enters the dwellings of the other hordesmen, always accompanied by a crowd of boys. The office of crier, which the noble Abipones despise, is generally performed by some juggler of advanced age and low birth. Meantime they furnish the house, appointed for the meeting, with a hasty apparatus. The floor is covered with the skins of tigers and of kine, upon which the guests sit. A temporary erection is made of reeds, upon which they place the hairy scalps of their slain enemies, as trophies. When they prefer celebrating the victory without the tent in the open air, they hang these trophies upon spears fixed upright in the circle in which they sit. At sun-set, the persons invited all flock to the appointed place, where they sit down on the ground, having leathern vessels of mead set in the midst of them, though the drinking does not commence till about morning, the whole night being spent in chaunting their victories.

They never sing all at once, but only two at a time, always greatly varying their voices from high to low, one either taking up, or following, or interrupting the other, and sometimes accompanying him. Now one, now the other.

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527 is silent for a short interval. The tones vary
533 according to the subject of the song, with many
727 inflexions of the sound, and, if I may so express myself, a good deal of shaking. He who, by a quicker motion of the throat, can now suspend the song for a while, now protract, and now interrupt it with groans, or laughter, or can imitate the bellowing of a bull, or the tremulous voice of a kid,—he will gain universal applause. No European would deny that these savage singers inspired him with a kind of melancholy and horror, so much are the ears, and even the mind affected by that deadly chaunting, the darkness adding greatly to the mournful effect.
534 One of the singers rattles a gourd filled with maize seeds, to the time of the music. Sometimes the gourd alone preludes the singing, as in a band of musicians; at others, it follows the voice of the singer, and very seldom rests for ever so little a while. When two are singing at a time, it is wonderful to hear so much concord in such discordant voices. You never observe them hesitate or pause: for they do not sing extemporaneously, but what has been long studied beforehand. The songs are restricted by no metrical laws, but sometimes have a rhythmical sound. The number of verses is regulated, not according to the pleasure of the singer, but according to the variety of the

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subject. Nothing but warlike expeditions, 527
slaughters, and spoils of the enemy, taking of 533
towns, plundering of waggons and estates, 727
burning and depopulating colonies of the Spaniards, and other tragedies of that kind furnish the savages with subjects for singing and rejoicing. These events, together with the place, and time, where, and when they happened, they describe; not rudely, but with considerable elegance. Struck, as it were, with poetic rage, by appropriate words, and modulations of the voice, they contrive to express indignation, fear, threatening, or joy. Though, in order not to damp the hilarity, they scarce make any mention of the deaths, and wounds of the Abipones, and employ themselves exclusively in exaggerating the slaughter of the enemy. During the time that these songs are chaunted, a period of many hours, not one of the auditors dares utter a word, and though night itself persuades sleep, you will not see one of them even yawn.

As all singers have the fault which Horace complains of in them, namely, that when they once begin, they will never leave off; the two chaunters are admonished to conclude their song, by women who stand around, separated from the men, and who signify to the vocal pair, after they have sung about a quarter of

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527 an hour, that it is time to desist, by repeated
533 precussion of their lips, and by pronouncing
727 the little words *Kla leyà*, it is enough. With this admonition, they immediately comply, and conclude the magnificent commemoration of their mighty deeds with *Gramackka akaml:* Such then we are. Another pair then succeeds to the former, and in this manner the singing is
[273] protracted till the morning. Then, indeed, the scene is changed, the drinking commences, and their dry and weary throats are refreshed with that American nectar made either of honey, or the alfaroba. The women, and the unmarried
[562 men are excluded from these drinking-parties,
581] though the latter are allowed to drink mead in
262] private, as the women to drink pure honey, and eat the raw alfaroba.

273 To seek honey in the woods for making this
[462 drink, is the business of the men, but the whole
222] labour of preparing it falls upon the women, who have to knock down the alfarobas from the
[482 trees, to carry them home on horseback, to
492] pound them in mortars, to pour water on them, and to dress the hides which serve to hold the liquor. The method of their construction is
[281 this: the feet are cut off, the hide is made
415] square; its four sides are then raised to the height of two spans, so that it receives at the bottom any liquor that you may pour in, and holds it without spilling a drop.